## THANKSGIVING.

The Nation's Gratitude for the Blessings of a Year.

Services and Sermons in the Churches of New York and Brooklyn.

The Public Parades and Street Displays.

The Shandley Legion, Target Companies and Calithumpians.

Beecher, Tyng, Kennedy and Other Pulpit Apostles Preaching on Plenty and Politics.

FEASTING THE POOR AND NEEDY.

Pæans of Praise for Peace, Plenty and Prosperity.

Thanksgiving Dinners Among the Prisoners on Blackwell's Island, the Emigrants on Ward's Island and the Orphans and Foundlings on Randall's Island.

Thanksgiving Day of 1870 is new among the mere ories of the past. The great national holiday has me and gone; but its lessons are still fresh and its effects not all worn off. From Maine to California. from the Atlantic to the Pacific, in every town and village and hamtet of the nation, there has been merrymaking and reunion.

The custom, founded by the Puritans in a spirit of religious exclusiveness, has become national, and Jew and Gentile alike honor and thank God in their own peculiar way on this day of general thanksgiving.

in this city, and, indeed, throughout the country Families were reunited after many months of sena ration; turkey and pumpkin ple suffered materially while stories of the doings during the past year fell from the lips of loved wanderers and brightened or darkered the faces of those who listened.

The celebration of Thanksgiving Day has, in this country, taken to a great extent the esition held by Christmas in the Old Coun-There is not, of course, the same Christian mystery to celebrate, but there is every reason for the nation to give thanks, as a nation, once a year, on a day which all can celebrate. Yesterday the observance of the holiday took a myriad of forms, but all tending to show the thank fulness and lightness of the nation's heart. Sermons, exhortations and ceremonies in houses of divine worship; special offerings of thanks in do mestic circles, public and private amusements of all

FEASTING AND MERBYMAKING. were everywhere indulged in, and throughout all ran a spirit of genuine thankfulness.

In this city and the immediate vicinity the cele bration was unusually exuberant. Eloquent divines spoke in glowing terms of the duty of the day and hour; the churches of all denominations were well attended, and charity was spoken of as being a fitting companion for thankfulness. The children or protegés of charity were cared for their hamely fare was varied in honor of the festival by the bounty of those who had been blessed with more of the world's goods than they. In all the private and public charitable institutions feasts were prepared for the inmates and were largely by the recipients. From early orn till late at night the streets and ther oughfares were crowded by parties hurrying lither and thither, to or from some friendly gathering. Sounds of martial and merry music from pumerous bands filled the air, in company with the LAUGHTER OF THE POPULACE.

accompanying and greeting some embryo organizations of peaceful warriors or the "make up" and tres and minstrel halls were well attended, the ball fields and the race tracks claimed scores and hundreds of the admirers of sport; every species of amusement and diversion was indulged in, and all went off as merrily and as happily as one could

was beautiful; the sky so bright and clear, the sunshine so cheerful, and the air so fine and bracing, seeming to carry thankfulness with every inspiration, could not fail to act as important aids to make the day enjoyable. That it was enjoyable and that it was duty appreciated and enjoyed; that thanks were given in good form; that happiness and contentment everywhere reigned, and that Thanksoiv. ing Day of 1870 is worthy of being long remembered may readily be judged from the accounts given be low of the doings everywhere in honer of the feet.

THANKSGIVING IN THE CHURCHES.

NEW ENGLAND CONGREGATIONAL CHIRCH Causes for Individual and National Thanks giving-Eloquent Discourse by Rev. Merrill

re-eminent for its traditional thanksolving tur keys and ponderous pumpkin pies as New England always has been, it is natural that its representatives should pay proper heed to the day; and so did the congregation, made up largely of New England people, worshipping at the New England Congregational church at the corner of Madison avenue and Forty-seventh street. The preliminary exercises of prayer, preaching and praise drew out a large and worshipful attendance. They looked a grateful gathering and they sang grateful anthems and they had the pleasure of listening to a sermon brimming over with grate ful reminders of the myriad causes for which, as individuals, as States and as a nation, there is reason to be thankful. Rev. Merrill Richardson, the pastor, preached

It was a sermon in his usual style-soundly logical clear, outspoken and eloquent. He took his text from the Psalms-"Blessed by the Lord, who text from the Psalms—"Blessed by the Lord, who daily leadeth us with its benefits." As will be seen, it was a text specially anapted to the day. His description of the benefices resources of our country was most graphically interesting. He traced our natural growth with a minuteness of detail seemingly impossible to confine within the limits of a sermon; our growth in population, in wealth, in intelligence and in the enjoyment of national freedom. The present reseurces of this country, he stated, are seven and a half billions of mency—nearly double what they were ten years ago. He showed that there was no country on the globelike this; no country with such a grandly free government and free press and free caurches and free schools, of such grand breadth of domain, of such grand lakes and rivers, of such grand enterprises and audactty of daring and genius, and bold and successful ventures. Pregressing with his discourse he renterated the various special causes for thank-rulness. The first ground for gratitude was the blessed privilege of living in this country. He thought if there was any one subject upon which one might boast it was that of being born in the United States. Another cause of thanks was out ancestry; and ae rose to a strain of most impassioned elequence as he dwelt upon the sturdy characters of the settlers on Psymouth Rock and the leading characteristics of their New England descendants—their industry, energy, piety, probity and patriotism. Going over the two hundred and fifty years of our national existence, he dwelt upon our inventions, steam presses, railroads and telegraphs, and all the elements forming the basis of our growth and power. He praised our climate as better than that of Italy, and was specially, showing how the great Lincoln rose from a railsplitter and how Grant was once a poor tanner. His final topic was, that we ought to be thankful for the living light of Chrisdaily loadeth us with its benefits." As will be seen,

manity—a topic upon which he was most brilliantly eloquent and his every thought and utterance glow-ing with more flery warmth and beauty and power as he progressed to the close. Prayer, singing the "Doxology" and benediction closed the exercises.

PLYMOUTH CHURCH, BROOKLYN.

A Thanksgiving Address by Mr. Beecher-A Glorification of America and Her Future-His Views on the Labor Question—He Goes "For That Heathen Chisco"—What He Thinks About the Irish—A Million Dollars

Won't Amount to Much Soon.
Plymouth church was crowded yesterday, for the most part with strangers. The regular congregation were giving thanks elsewhere, for comparatively rew of these were present. The choir was there in its full strength, and favored the audience with one of its best musical efforts, including solo, duet, trio, quartet and chorus. A greater freedom than on Sundays and an absence of solemnity were the per vading characteristics of the assembly, which manifested itself at intervals in demonstrative applause that rung through the building and

stopped the speaker in his utterances. Mr. Beecher did not preach a sermon; he did not select a text of Scripture; but delivered a characteristic Thanksgiving address, and the audience were not by any means backward in showing their approval of its sentiments, appealing, as they did, to the popular mind, and accompanied by occasional witticisms and lacenic sayings that would have moved the risibility of the sturdlest Puritan. It contained some very startling statements and was

The address was upon "America; Its Present Acuisitions and Future Prospects." The lower posssions of a nation were its material wealth; the next in the gradation were its social and civil devel-Glancing at the physical advantages of this country, its natural wealth, and showing how almost boundless were its capacities for expansion, he spoke of the condition of the common people, and said that the workingmen of this country were never so well

SO BOUNTIFULLY FED and so well housed as they are now. The tendency of their social condition was not backward, but forward. They are more refined in their food, more tasty in dress, and there is more culture shown their dwellings than at any previous period in their history. In mere material things the tendency was certainly upward and not downward. These, however, were not the signs of the highest good or of Christianity, but it was encouraging to note the fact that there never was a time when the workingmen grumbled more than they do now. (Laughter.) A few illustrations of the evil or mistaken contentment and the social healthiness of any indications that showed that man was anxious to improve his social position, and Mr. Beecher passed on to notice the assimilating power of American institutions. The institutions of America were cherished by the working classes; men did not think of themselves as classes, but as citizens, and were proud of their citizenship. Our institutions were proud of their citizenship. Our institutions were never stronger than they are to-day. They were not cherished by our native-born citizens alone, but by the foreign population, who came here to find a home. In our great conflict none were truer to us than those who were foreign to our land. When our national credit was likely to be impaired none were truer to the country of their adoption than our foreign friends. Why should they not? They did not come here to destroy our popular institutions, for popular institutions were just those that the common people wanted. Except a few cities, and except one nationality, there had been scarcely heard a word of compaint. The Irish are an ingenuous people: they are open and frank; speak out what they think. There has in consequence been some trouble springing from this peculiar temperament of theirs. With all their faults they have shown many good qualities, and great good has sprung from their race; but while admitting all this we were obliged to confess that, though it was very good stock, it was very good stock, it was they have shown many good qualities, and great good has completely to the welfare and prosperity of the country than the foreigner, who speedily mingled so well in the general population that he seemed to be born among us. There was one section of this foreign element that some people seemed to be alraid of. He (Mr. Beecher) was just as little afraid of the Oriental as he was of the Westerner. Therefore he was glad to see the Chinese coming among us. It might require mere time for their assimilation, coming among us as they did with another tongue, are then fistory, and a different race, and a different race, and a different race and the orient culture, but the Chinaman would speedily be swallowed by American institutions and would be found to be diagestible, and make as good blood and as good food of the body politic as any other fereigner. (Loud cheers,) Let it be understood that they would have a welcome to this land. It was said by the American was o never stronger than they are to-day. They were

institutions and would be found to be digestible, and make as good blood and as good food of the body politic as any other fereigner. (Loud cheers.) Lei it be understoed that they would have a welcome to this land. It was said by the Americans who hold objections to the Chinese that what was objectionable was the compulsory carriage; only let them come freely and they would be welcome. Now, it was not the compulsory carriage that was the objection of these objectors, though they said so. The real objection was that it was that was feared. It was a shame, a great shame to any class of men to urge such an objection, when they themselves had made fortunes entirely out of cheap labor that was native, to refuse to give to that labor an opportunity to develop itself when it came here. (Cheers.) Men who were unskilled, who had nothing but their hands could afford to work cheap. They ougst to do so. That hand had no skill in it, it had not the experience, the talent, the facility that forty years of instructed labor had given to the working classes of this country. These chinese, then, were scholars who, if they worked cheaply, worked honestly. As one class rose in social power and skilled labor there must be another to take its place, and this unskilled, uninstructed labor took that place. Everybody who was sensible wished workingmen to rise; they sught to rise, and any man who did not had not that wish because he was ignorant, and the most mischievous of all ignorance was that which did not that ont that wish because he was ignorant, and the most mischievous of all ignorance was that which did not had wish because he was ignorant, and the most mischievous of all ignorance was that which did not had not

of happy homes. In no other country in the world were there so many elegant homes, so many convenient and weil furnished houses for the population, as in this. There was much ostentation, but the wonder was that there was not more. Mr. Beecher also urged as a proof of this the prevalent taste for music and the enormous number of pianos manufactured here. The large libraries pessessed by mechanics and farmers was also urged as another illustration that wealth was rightly used.

rightly used.

The remainder of the address, which was listened
to with rapt attention, was devoted to the uses
wealth was put to by so many public benefactors; the to with rapt attention, was devoted to the uses wealth was put to by so many public benefactors; the growth of true religion, as shown in the absence of sectarianism and scepticism, and the union of all churches in works of common good and benevolence, and the desire to spread the knowledge of Christian truth.

THIRD REFORMED PRESBYTERIAN CHURCH. God's Relationship with Nations-Sermon by

Rev. David Gregg. people praise Thee. Then shall the earth yield ner increase. (Psaim lxyll., 5, 6.) Are the nations right with God; is the world godly? For sixty centuries the character of man has been changed from its pristine purity, and the scene before the master eye has been a godless world, ruled by godless nations; a little church only gave giery to God and offered this prayer for the conversion of kingdoms. The minister explained that it contained three facts-First, that there was a relationship between God and nations. He was aware that this idea might awaken alarm in the minds of Americans, because they did not believe in the union of Church and State. He did not ask them to believe in it; the exiled life of our fathers forbade it. He de-manded, however, that they be allowed to stand

side by side, distinct in organization, distinct in rule; let them be separate, but let them be friends. Separate them, but forget not they are both the ordinances of God. Separate them, but build them both on the same foundation of truth; divorce them whenever married, but divorce neither of them from principle. This is the position of our fathers. They divorced the State from the Church, but not from religion. Second, the relation of a nation with God, when duly honored, was always attended with profit; it preserved from

ond, the relation of a nation with bod, when duly honored, was always attended with profit; it preserved from

DESTROYING CALAMITIES

the mation that faithfully obeyed the will of the Creator. The minister cited France as an example of the fact that Ged punished national offences by national calamities. He said France had always been a gedless nation. She had shed more innocent bloed than could be atoned for in years of repentance. The blood of fifty thousand Huguenots was crying out against her for vengeance, and he dared any one to say that it was not the will of God that the imperial city that once rang with the rejoicings of the Catholic hordes that with demon malice put to the sword all whe fell into their hands, and whose streets trembled under the roar of artillery fired for their triumphs, should not RING AGAIN,
but this time to the honor of His own glory through the means of King William of Prussia. France had brought this upon herself by her own wickedness. Third, that the relationship would bring about a renewal of praise to God, and he earnestly hoped to see this country turn from her wickedness and rely more upon Heaven for strength in governing her people. He said the President of the United States was not a professed Christian, yet he had called us together to worship and give thanks to the God that the nation had not duly honored. He earnestly longed to see the day when the nation's God should be written in its centilution, and he hoped the day was not far distant when America should cast her crown at the 'oot of the King of Kings and try to rear for herself a throne like fils.

THIRTY-FOURTH STREET TABERNACLE.

Sermon by Dr. Thompson-How Shall We Be Governed, by Personal, Constitutional Ecclesiastical Government !- Rome,

One by one the members of the congregation of the Tabernacle drepped in and took their seats, amid the rustling of silks and whispered commentaries; the organ pealed forth a lively overture from Mozart, sending a delightful thrill through the frames of all present, as if the better to prepare them for the solemn devotions that were to follow The choir sang the quartet "O be Joyful in the Lord," in the most charming style, and the services were declared opened by Dr. Thompson yesterday morning. After the reading of the Scriptures and a lengthy prayer by the Doctor, in which he expressed his gratitude for all the benefits received during the past year, both for himself and congregation, another quartet was sung by the choir to the words, "O Lord, how manifest are Thy works," and the plate passed round for contributions, to be distributed to the poor.

This being ended, the Doctor selected for his text

four verses in Daniel vii., 24-28-"And ten horns out of the kingdom," &c. As an illustration of the various interpretations that had been placed upon this prophecy of Daniel he quoted a number of circumstances in connection with the sufferings subsequently endured by the Jews, and went on to say that there were three forms of government, all of which had been tried-viz., ecclesiastical, personal and constitutional.

THE PAPACY, to the downfall of which the prophecy probably referred, was a signal instance of fatture of ecclesias tical government. In the Popes for centuries an almost unlimited power had been vested, to which kings and princes had bowed with meekness and submission. But that power at the best was a mysterious one. Within the past year a great meeting had been called, and as if still further to add to the then existing spiritual despotism, it was sought to pass a measure declaring Pope Pius IX. infallible in judgment and not liable to error. His power had been upheld for years by ferce of arms; and though he had been called a generous prince and a magnanimous ruler, let the Italian army once march out of Rome and any one afterwards dare to raise a veice against him, they would soon realize the power vested in him by the dogma of infallibility. Newspapers would be stopped and the mouths of the people wagged as before. The people of the United States had been asked to make a great outcry against the encroachments of Victor Emmanuel; to hold meetings and do all in their pewer to reinstate the Pope in his temporal antherity; but how could a nation like the democratic Americans, who have ever been the enemies of tyranny and despotism, assist in reinstating the Pope upon a throne that had been built up by the blood of nations and subsequently maintained by means that were at once tyraguical and revelting?

FERISONAL GOVERNMENT

And also been tested and feund wanting. As an illustration the Doctor referred his congregation to France, which for twenty years had been governed by one man, and in connection with the Romish authorities France was to-day—with its war and misery, with its loss of prestige and power—a mark for sorrow and a true representative of the result of "one-man government." She had once been formed in all the arts and sciences and taught the nations of Europe the ways of civilization, but she was new herself dewn in the dust—humbled and debased, enervated and lost. Constitutional government was represented by

PRUSALA AND GREAT BEFIAIN;
but even in these countries many evils were pointed out by the Doctor as calling fer redress before it could be said they fairly represented the principles upon which they pr kings and princes had bowed with meekness and submission. But that power at the best was a mys-

institutions.

THE AMERICAN REPUBLIC

next came under review, during which he said there existed two parties here called "rings," each being closely banded together, and who worked generally so secretly that the public did not ascertain what they were doing. Sometimes when their interests, on either side, were at stake they controlled the Legislature, the public recoras, the ballet boxes and public offices; either party, being in power too long, became tyrannical and selfsh, placingal itheir own friends and favorites in public offices without subjecting them to any examination as to fitness or ability.

A SHOT AT TAMMANY.

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A SHOT AT TAMMANY.

As an instance of the immense power of the rings he related what he said were facts concerning the modus operanti of one party. A few years ago a gentleman he knew was nominated for an office, and it was confidently expected he would be successful, but to the surprise of all an opponent was elected. This matter was dormant until another election, and the former gentleman was again nominated. During the canvass a man called upon the candidate and promised him a certain number of votes. "Where from?" said the candidate, "well," said the man, "you were elected before by 7,000 majority; but I was paid to count the votes the reverse of what we learned at school, and so you were thrown out. These men who assisted me are now under my thumb."

This is the immorality Washington warned his countrymen against, and until men can be found willing to undertake the representation of the people honestly and honorably our society and institutions will remain as they now are—subject to every time of a varies.

tuflons will remain as they now are—subject to every kind of avarice, and governed by men devoid of Christian or even moral principles.

CHURCH OF THE HOLY TRINITY.

Thanksgiving Sermon by Rev. Stephen H. Tyng, Jr.

The Rev. Stephen H. Tyng, Jr., delivered an interesting sermon yesterday morning at his church, corner of Madison avenue and Forty-second street. He took for his text, "Thou openest thine hand and satisfiest the desire of every living thing." Psalm exiv., 16.) The open hand of God is our thanksgiving theme. We leave all the questions of political philosophy to students of sacred causes. After thus summarily disposing of the political reform question, upon which it was expected he would devote a considerable portion of his discourse, he enlarged on the divine beneficence of God, which was, he said, like Himself (the Lord), and which, like all His works, were grand, great and broadly comprehensive-shedding light and truth over the earth and exercising a most potent and powerful induence over the destinies and purifying the natures of His creatures—endearing man to his neighbor and creating a more fervent faith in Himself, the sublime Giver of all. I exhort you all

to his neignbor and creating a more fervent faith in Himself, the sublime Giver of all. I exhort you all earnestly, he continued, to imitate, each according to his or her ability, the example of the Lord, in being charitable to one another and loving your neignbor as yourself, and deating with him in accordance with this rule.

PLENTEOUS REDEMPTION

was the teuchstone of His grace which sheds down the light and glery of above and is perfect in itself. How should he measure this pleateous redemption? The task was beyond the reach of the human intellect—too vast for mortal—and a man blessed with the greatest mental faculties would tremble before such an enormous duty if ordered to make the attempt. It was too extensive, too traly grand to be measured or sketched by numan means. It is the glorious testimenty which is accorded us on earth of the ever open hand of the Lord—the hand of neverceasing benencence. Let me nelp you count up your mercies and so lead you to the thankful sovereignty. All this and more is expressed by the Psalmist under this symbol of God's open hand. But, while open, surely it skeds not the light of trult for the few. It is as broad and open as the face of heaven, and full of forgiveness and reward to the rightcous and unrighteous alike.

THE PRAYERS OF THE HUMBLEST are thankfully and gladly listened to and received by the All-Powerful, our Divine Lord. He gives light, truth and health to his fock, irrespective of worldly condition, and asks only, in return for the countiess benefits and blessings bestowed, develon and gratitude, which, alas! too many are selfish enough to

condition, and asks only, in return for the countiess benefits and blessings bestowed, devetion and gratitude, which alas! loo many are selfish enough to refuse, thinking only of their riches and bodily case and comfort—neglecting their souls' welface and

God that some forsaken creatures revil and condemn! No: this is the just, the generous the mighty God, who forgives when forgiveness i deserved, and condemns when condemnation is merited. Oh, let us worship this God of truth magnanimity and justice, and ever praise and revernis divine name, to the end that we may be saved and enjoy the heavenly privilege of rejoicing with Him in his heavenly dominions above.

Him in his heavenly dominions above.

POLITICAL REFORM

and pure charity are to be most thoroughly promoted not by acrimenious criticism upon existing things, and the multiplication of new mashiners and agencies—themselves soon to be polluted and corrupted in their turn—but by the exaltations of that sovereignty of grace which, subduing each willul heart to the obedience of Christ, most effectuably elevates the individual, sanctifies the mind, and so cements society. He who ministers to the soul of man is the best politician.

THE BROOKLYN TABERNACLE.

Thanksgiving Sermon by Rev. Mr. Talmage, of Brooklyn-Our National Presperity-

Skirmishing with the Politicians.
The Rev. De Witt Talmage preached an approhis Tabernacle in Schermerhorn street, Brooklyn which was filled by a large congregation. The na gation. In the prayer the Rev. Mr. Talmage thanked God for our manifold national blessings, for the peace we enjoyed, and hoped that God would soon give to Spain a king, create a better understandin

give France a republic and save Prussia from get

ting drunk on the wine of victory. He then took his text from a part of the fifth vers of the twenty-third Psalm of David-"Thou spread est a table before me." To-day the Thanksgiving est a table before me." To-day the Thanksgiving table of the nation was spread and surrounded by a happy people, who were blessed beyond measure. Birds, fish and fowl covered the tables, and we blessed God for all His goodness. Their homes presented evidences of comfort on every side, and differed very widely from the homes of their fathers. Now their walls were graced with fine paintings, while the walls in the homes of

the homes of
OUR FATHERS WERE BARE.

Now the tables in their libraries were covered with magazines and the shelves filled with the works of our best authors. They should be thankful for the childhood sent to their homes, and they should pray for those who looked upon despoiled cradles. He referred to the poor and hoped, in the collection about to be taken up, they would not be torgotten. He said that he had on several occasions been told this was one of the worst cities on the earth, and he beheved that a great many had been impressed with that idea. When THE JERSEYMAN LANDED

at the foot of Cortlandt street he jumped into a cab and bribed the driver to take him with all haste to the Hudson River Raifroad depot, so that he might escape the pingue? Now, who was responsible for this? He thought it was the politicians. The demorats called the republicans is set of vagabonds, and the republicans called the democrats great villains. For his part he was not much of a politician, but in its opinion the party in power always stolethe most. He leved the city, and blessed God that he lived here.

## FOURTH REFORMED PRESBYTERIAN CONGREGATION.

Sermon in Harvard Rooms by the Rev. James Kennedy-No Nation Can be Prosperous Unless It Acknowledges the Law of Gbd.
The Fourth Reformed Presbyterian congregation met vesterday morning at Harvard Rooms, on Sixth avenue, near Ferty second street, for the purpose of celebrating Thanksgiving Day. The services were conducted by the newly installed pastor, Rev. James Kennedy, fomerly of Newtown-Limavaddy, in the north of Ireland. The reverend gentleman, who is of slender build, speaks with considerable fluency, and with that accent which is peculiar to inhab ants of the province of Ulster. The matter of his discourse indicated that he is a man of considerable ability, reading and information, and he will, no doubt, be a very desirable spiritual guide among the respectable and intelligent congregation who have elected him to expound for them the Holy Word of

God. The attendance at the service was large.

After the psalm had been sung by the congrega

tion the reverend gentleman delivered a brief exhortation, in the course of which he said that when finished their course and looked back upon their past lives, and upon the events of their career on Earth, they would find among them nothing so much worth remembrance as the trials and the sorrows they had endured. There would be no sincerity in their prayers but for the troubles and affliction with which they had been tried. It was by send ing afflictions upon the world that God, as it were, hewed the human character and it were, hewed the human character and formed it in spiritual beauty. While they thanked God let them not forget all He had done for the world. Peace was in their boundaries; they had national prosperity; they had had a bountiful harvest, and they enjoyed social blessings and blessings of a national character never to be forgotten. Let them remember what they owed to God, who gave them these great blessings. Had they not seen that system which had exercised so deleterious an induence upon civil and religious liberty—the temporal power of the Papacy—swept out of existence, and the nations that gave it support dropping off Austria in 1866, Spain in revolution and France in 1870. France, the right hand of the Papacy, the oldest son of the Church, obliged to withdraw the troops poral power of the Papacy—swept out of existence, and the nations that gave it support dropping off Austria in 1866, Spain in revelution and France in 1870. France, the right-hand of the Papacy, the oldest son of the Church, obliged to withdraw the troops from Rome, and the Italians reloiding that they would be able to give, utterance to what they deeply feit. There were other results in other directions. The system which deprived men of the right of private judgment was to be condemned. The human mind came up to a consclousness of its own power, and the Word of God would be productive of great results. In Austria, Spain, Mexico, and in some of the republics of America that had their origin from Enrope the Word of God had been making progress and developing powerful results and convictions in men's minds. The reverend gentleman then offered up a lengthened prayer; he prayed for the President and his Ministers; that God would grant them wisdom to rule with advantage to the whole nation. He preached a lengthened sermon, taking as his text the fourteenth chapter of Proverbs, thirty-fourth verse:—"Righteousness exalteth a nation; but sin is a reproach to any people." Mr. Kennedy said that, in order to get a correct understanding of the text; it was necessary to take into consideration the exact meaning of the Divine Word. When God made all things He first put them under a law. Every creature was put under a law which asserted the nature and economy of the Divine Spirit. Righteousness was a keeping man within the boundaries prescribed by God's law, and sin was a breaking away from the obligations of the law of God's moral government. Righteousness was harmony with the divine law, and differed from holiness, which meant moral purity. Sin was transgression of the law and righteousness was harmony with the divine law, and differed from holiness, which meant moral purity. Sin was transgression of the law and righteousness was harmony with the divine law, and there of the sundary of God's moral government. Civil governme

SHAAREY TEFILA.

Rev. S. M. Isanes on the Gratitude Due to

The magnificent temple of Shaarey Teflia was yes erday morning filled with worshippers. The children belonging to the Orphan Asylum were also present, dressed in their neat gray uniforms, with blue military caps. After the usual services had been gone through the Rev. S. M. Isaacs proceeded to address the children of Israel on their duty to the Supreme Being. We meet here to-day, said he, to express our

We meet here to-day, said he, to express our heartfelt thanks and offer up our fervent thanksgiving to that Being who watches over us with such parental care. Like the children of Israel did of old in the temple, we love to gather annually and acknowledge the greatness of God and our utter dependence on Him. The preacher read from the sixty-fifth Psalm; wherein David says:—"Thou visitest the Earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest own when Thou hast so previded for it." He then snoke of

who, in all his vicigatudes, preserved that love for God which shows, listif through His every word, and, said he, the most pleasing homage we can pay

Sons and daughters of Israel, your minds te-day are full of memories of GEORGE WASHINGTON, whem God inspired to free his country from the hand of oppression and whose arm was strengthened in the struggle for liberty. And you have to thank God for the formation of this republic. On its friendly shores exiles from all lands are received and followers of every creed are protected in their faith. Here the church, the synagogue and the mosque are equally safe from desecration. To Washington we are indebted for all this. Yet though to the children of Israel David has been a savior, his name is almost blotted out of their memories. Enjoyment in this life is enhanced by contrast with suffering, and when we survey the War in EUROPE, a war, not for principle but for supremacy, which cannot be excused as being for any purpose beneficial to mankind, how thankful ought we be to the Supreme Being for the calimness and quiet which we experience!

Mr. Isaacs closed by saying—You Israelites have great cause to rejoice when you contrast your condition with that of your ancestors, and those of the same fath in other lands even now.

The trustees of the synagogue had a splendid dinner provided for the children of the Orphan Asylum after the services.

STRONG PLACE BAPTIST CHURCH, SOUTH BROOKLYN. Interesting Thanksgiving Services-Discourse by Rev. Wayland Hoyt-Five Congregations

at Wership.
The Strong Place Baptist church was filled yesterday morning by representatives from the South Congregational church, Dr. H. M. Storrs pastor; First Place Methodist church, Rev. nas pastor; Tabernacle Baptist church, Dr. A. C. Osborn pastor; the Westminster Presbyterian church, and the Strong Place Baptist church, Rev. Wayland Hoyt pastor. A beautiful feature o the exercises of the day consisted in the alternate reading by the pastor and congregation Scriptural extracts, had been distributed among the pews and were ar-

tion to Praise God," "For What He is as Benefactor," "For What He is as Redeemer." "For His Favor to Us as a Nation" and "For His Favor to Us as Indi-Rev. Mr. Hoyt eloquently discoursed from Acts xxvii., 27—"Wherefore sirs, be of good cheer: for I believe God, that it shall be even as it was told me." The text has a stormy setting, yet bright enough even for Thanksgiving; for this Thanksgiving is a

ranged under the several headings of "An Invita-

day of brightness. It is and has always been suggestive of sunny hearts. It falls like a ray of light through the rifted clouds of a darkened day upon the semewhat sombre New England history. In the old times when the Thanksgiving morning dawned and the hour for wership was proclaimed by a horn blown or

on the top of a hill, the people were gathered within the stoveless church and sang their pasilins and listened to the prayer, longer than the sermons of our day, and sat out the sermon, winding through exposition, doctrine, heads, divisions, sub-divisions and applications for at least two hours, Then, as they gathered around the faden tables, the sterif "catures of the Furitan relaxed as on no ether day in the round year. Thus the day has come down to us—a very bleased heritage. It is a day of hearts, a day of homes, a day for a memory of the Divine watch and care. It is pre-eminently a day of cheer.

The pastor then drew a vivid picture of Paul and his surroundings on the occasion of the utterance of the words of the text, and showed how those poor mariners, trusting in the God of Paul, did enjer into cheer, overcome the tempest and reach safety.

But it appears that if these Thanksgiving Days have any helpful meaning for us they have just this meaning of cheerfulness—they stand in the world like Faul among the mariners to say, "Be of good cheer, God's promises are sure," This, then, is the subject for this Thanksgiving Days—(heerfulness)—and these are the points concerning it—First, the value of it; second, some of the reasons for it, and third, a few suggestions toward getting and keeping it.

value of it; second, some of the reasons for it, and third, a few suggestions toward getting and keeping it.

CHERRIFULNESS IB A MOOD of the mind, tranquil, hopeful, self-possessed; a strong and sunny temper. Thus defined a man can have no more valuable endowment. It enthrones a man in self mastery, and with this cheerfulness, shedding its glad rays upon mind and heart, is stronger than the toils and disappennments of life. In his relations to others what a treasure to man is cheerfulness. Like the sun, light in fiself and shedding light. He may own the most elegant mansion possible, but he cannot keep his boy from going astray unless somehow there be a genial cheer. A fascinating woman in company may be moody and discontented at home; the result, an allenated husband and a dismembered household. There is many a wife whose home has become a prison, because the busband brings but ashes to the hearth. Cheerfulness toward Ged is thankfulness, it is a constant and habitual gratitude. It was impossible to be thankful unless the heart be in the faith that what God does is right and best and wise. One of the reasons fer cheerfulness is that the right is continually winning in the world. People talk about the good old times. God does not work backward. The new times are better. If a man range himself on the side of right he is sure of victory. There will be room for him and reward for him. That is a thing to CHASE THE SHADOWS.

Out of the heart—that the right is strong and conquering. Another reason for cheer in it. But perhaps it is very hard for some of you to see this benignant face of compensation in your own case Just now. There is the vacant chair, hopes are vain and plans are blighted. But, dear friend, to have treasure to have your own heart brought into nearer contact with

to have your own heart brought into nearer

to have your own heart brought into nearer contact with

THE UNSEEN AND ETERNAL
and detached more really from the earthly and
transient—surely even here in your case there is a
holy compensation, to be full of the warmth and
comfort of a most sacred cheer. Then, again, God's
hand is in the world. There is a Divine Providence.
Let the heart but stay itself in God and it must be
full of cheer. There is another way of getting and
keeping cheerfulness—by a thankful comparison or
our lot with that of others. Really every man's
place and chance is in some respects better than
another man's. "Every missed misery is an added
mercy." Life is not made up of great sorrows or
joys.

The pastor closed with an earnest appeal to every
one of his hearers to curivate cheerfulness as a
means of not merely present but future happiness,
of not only temporal joy but heavenly beatitude,
assuring them that a lowly heart which leans on
God is happy anywhere.

SOUTH THIRD STREET PRESBYTERIAN CHURCH, WILLIAMS-

An Object Lesson from the Nations-Sermon by Rev. Charles S. Pomeroy.

A union service was held by several Presbyterian churches of Brooklyn, E. D., at the South Third street Presbyterian church. The Rev. Charles S. Pomeroy, paster of the Ross street church, preached the sermon from the text-Psalm lxvi., 7-9-"He ruleth by His power forever; His eyes behold the nations; let not the rebellious exalt themselves. Oh, bless our God, ve people, and make the voice of His praise to be heard, which holdeth our soul in life, and suffereth not our feet to be moved." The speaker made the nations the involuntary teachers of our thankfulness. Our struggle of late had made us the centre of attraction to the world's eye. Now it was our turn. We are no longer exhibitors, but students. We sit in the niche of our blessed security and watch Europe seething like a great cauldren, with deadly fire beneath it, curling with the war smoke. But One is there who can regulate the glow and put a damper to the flame and quench it when He will. Tendencies to the denial of God's providence were suggested as all too common among us.

providence were suggested as all too common among us.

God's Plan Runs no risk
of thwarting. All history is a tangle until you fix this postulate. War subserves the victories of the Prince of Peace. Let the great Powers confer to settle Europe. There will be One among them, whom they know not, to moderate their proceedings. He shall have the casting vote, which subordinates their schemes to His and secures the enview balance of power to Him who sits on the eternal throne. Mr. Pomeroy drew a picture of the struction in Europe. Contrasted with our own, as a stimulus to gratitude. A historical comparison was sketched at length between France, with its incessant changes, and our own land since Washington's inauguration; the fail of Napoleon—just now leared and honored as the arbiter of Europe's destiny—so beat on easy conquest that he must needs insolently pick a quarrel wi'h his neighbor and start as on a pieasure trip to Berlin; Austria was desor bed as having broken the Concordat which bound her to the charnot wasels of the Papacy; Italy securing her own capital, Rome enfranchised. Spain making rapid headway in popular education, with the Rible free at last. Providentual openings were everywhere letting in the light of truth and freedom. Grantude was due for the fact of our removed position—far from all the strife. If nearer, something might tread on the toes of

OUR TOUCHY PATRIOTISM.

If just and righteous, we shall take the position more and mere of umpire above the crowded and quarreiling ones across the water—until the world become a United States of assisting God-fearing nations. This was no time for croaking. The nation's true progress—as God and history will regard it—is not by increasing power and wealth and swarming populations. Nations have gone to ruln with all these. If unrighteous, or patienting in victous luxury, their end was sure. The moral raid mental advance must keep pace wath the physical.

our worst danger is lest we forget God in our prosperity, lest we put power upon men unit to bear it. lest we, suffer the

heims of state and office to slide into hands that are red with violence or clutching bribes, with the dis-honest gread of covetousness. We want a national character, symmetrical and substantial, and firm in moral foundations, and felt, meanwhile, as a nobler achievement, a loftler stimulus to our patri-otic hopes than all possible aggregation of perishable glories.

ST. ANN'S ON THE HEIGHTS, BROOKLYN.

The Coming Age—Blessings Received and Blessings to Come—Sermen by Rev. N. H. Schenck, D. D.

The Rev. N. H. Schenck, D. D., rector, officiated at service in the morning. The beautiful service of the Episcopal Church was celebrated with great impressiveness before a large congregation, whose respectability was no less apparent than their earnest spirit of devotion. The first lesson taught them to "give thanks to God in all things," the second that "give thanks to God in all things," the second that
"man lives not by bread alone but the
Word of God;" after which the rector
preached the sermon for the Thanksgiving
file. He asked the congregation to thank
God for three things—for the material blessings of
the year, that the world is in preparation for a new
evanget, and that He is sending the heathen to our
doors for purposes that will contribute to His honor
and glory. Surrounded, as they were, by the graceful contributions of a lady—the wheat, dats, rye and
barley—symbols of a plenteous harvest, and the
beautiful flowers, the immortelles, tokens of a summer to come where the flowers never wither—should
they not raise their hearts to God in thankfulness?
He speke of the expansion of our commerce, the
peace we enjoy and the consolidation of our government, while

peace we empty and the consolidation of our government, while
are wafted to us from France by every gale that
blows across the Atlantic. The preacher next
referred to the convulsions in the moral world.
Every organization in christendom is in some way
repudiating traditionary dogmas, and the world is
in a transition state, preparatory to something that
will ere long be ushered in for our acceptance. Old
forms, religious and civil, have become effete, and
everything bows to

THE GENIUS OF THE COMING AGE.

There will be two great elements in the next civilization—diffusion of populations and the fraternization of men in religious and worldly government, a
compromise on great ideas and the giving up of
bigotry of churches, dogmas and schools. The
heathen will come to us to learn the religion of
Christ, and we will go to their pagedas to tell them
the truths of the Gospel.

TEMPLE BNAI JESHURUN.

"The Advantage of the Land Is in Its Entirety"-Discourse by Rev. Dr. Vidaver.

In conformity with the proclamation of the President of the United States, the reversed Doctor said, we were congregated in the house of God to give Him humble thanks for his goodness to us for the usiness, and he hoped that the hearts of all assembled felt that they owed a great debt to the Giver of ness they would thank Him and earnestly pray for His protection for the future. The reverend Doctor took his text from Ecclesiastes, v., 8:-"The advantage of the land is in its entirety." He said it was a
GLORIOUS SIGHT
to behold a whole nation acknowledging its depend-

ence upon the gracious aid of Providence and feeling its heart exaited with the hollest emotions of

ence upon the gracious aid of Providence and feeling its heart exaited with the hollest emotions of gratitude. Indeed, we see that the advantage of the land is in its entirety. Our entirety, the nation, should rise in aderation of the Supreme Donor of all good, and in one mighty chorife sylvalim with joy, "Give thanks unto the Lord, for his merey endureth forever." He believed that if any nation on earth had cause to thank God for favors received THIS BLESSED LAND was the one. It had special cause to be grateful to God for the incessant dispensations of love and and grace he has so conspicuously voucasared unto it, from the beginning of its national existence up to this sacred hour. Look around us, said the Doctor, and behold the vast expansion of our land, stretching from the Atlantic to the Pacific Ocean, from the St. Lawrence to the Rio Grande; the timense increase of its population, the thriving fields, the richness of its harvests, the giant progress and presperity of its commerce, and then ask if we do not owe a debt to the Masterabove. He said he could almost hear the voice of the Most High calling unto the people of America and saying unto them, "I shall be as the dew unto the land. America shall rise up; she shall strike root like the ferests of Lebanon." For where, in the world's history, can be found such gigantic results brought about by any nation in so short a period of time? Compare the two hundred and fifty years during which time the settlers of America lived under the sway of the different European governments with the comparatively short period that has elapsed since the Revolution to our own day, and we will be compelled to admit that He has not dealt so with any other nation. Look at the "GREAT HEROES" who fought for and gained the liberty of America; think you that they forçett ogive thanks to the Great God above? Ne: they acknowledged His power and humbly asked for His protection and strength to guide them in their struggle. Now, beholding all this, have we not reason to be humbly gratefu

Service Yesterday at the Greek Chapel-Bishop Paulus Officiating,

chapel religious service according to the rites of the Greek Church was celebrated on resterday morning at the room at 947 Second avenue, which has been selected as the temporary house of worship for the Greek and Russian community resident in the city. Though the day had not been selected specially on the ground of its being Thanksgiving Day, but simply because, in the general suspension of business, a larger attendance might be expected, business, a larger attendance might be expected, the occasion was observed and thanksziving prayers for the general prosperity of the people of the United States were introduced.

The chapel has been adorned with great good taste with pictures and gliding, and

taste with pictures and gliding, and
A COUPLE OF BANNERS
wave at either side of the chancel. In the sanctuary, into which, agreeably to the traditions of the Greek Church, none but ordained priests are allowed to enter, there is a handsome sitar, upon which rest a handsome silver crucifix and a large candelabrum, with seven branches, denoting the seven first apostolic churches.
The service commenced exactly at ten e'clock. The chief celebrant was the Russian Bishop of Alaska, now on his way home to St. Petersburg, He was assisted by the Rev. Father Bjerring, who has been appeinted by the Synod in St. Petersburg as the regular chapian of the Russian community of New York.

the regular chapian of the Russian community of New York.

THE SERVICE

was comparatively short, and consisted merely of the usual morning service of the Greek Hurgy. There was a good attendance, including, among others, the Greek Consul. At the close of the service the audience, after the custom of Greek congregations, reverently came forward and kissed the nand of the Bishop and the crucifix which it held out to them. The psalms were sung to peculiarly Greek chants by Mr. Smirnoff, but the congregation did not join in.

In A FEW WEEKS,
when the preliminary preparations have been completed, regular services will be held by Eather Bjerring at this little chapet, and as soon as the necessary funds have been raised a church will be erected on the corner of Lexington avenue and Fiftieth street. A couple of lots for the purpose have already been purchased for \$20,000. It must not be supposed, however, that Father Bjerring contemplates introducing a fresh element of discord into the religious world of America. For a long time the union of the Greek and Episcopai Churches, has been advocated by many members of both, and the good Father hopes that the spening of a Greek church in New York may do much towards consummating this movement.

AT ST. PATRICK'S CATHEDRAL.

AT ST. PATRICK'S CATHEDRAL.

The Cathedral was crowded from an early hour by the faithful desirous of returning thanks for the blessings of the past year. There was no special blessings of the past year. Inter was no special service nor religious ceremental display beyond the ordinary masses, the first of which commenced as early as half-past six o'clock, and the final, at half-past ten o'clock, being said in honor of the day. There was a very large attendance and the people's gratitude to God was uttered with true devotion.

THANKSGIVING AT THE WESTCHESTER PRO-TECTORY.

Interesting Confirmation Ceremonies-Pregress of a Manificent Undertaking-How the Outcast Children of New York Are Taught Fed and Cared For. It having been announced that the ceremony of

confirmation would be performed by Archbishop McCloskey at the Protectory for Roman Catholic Children, in Westchester, yesterday a large number of friends and patrons of the institution assembled there to witness the interesting event, and also, perhaps, to familiarize themselves with the extent and progress of one of the most munificent charities within the limits of the State of New York, This institution, which at present forms a comfortable home for 959 boys and 312 girls, was estabilahed in 1865, when the old Varian homestead, consisting of 114 acres, was purchased at a cost of \$40,000. An additional tract of twenty acres was since secured for \$20,500. and